The Alliance Weekly

SEPTEMBER 25, 1957

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OF RELIGION

A PILGRIMAGE TO NASIK, INDIA

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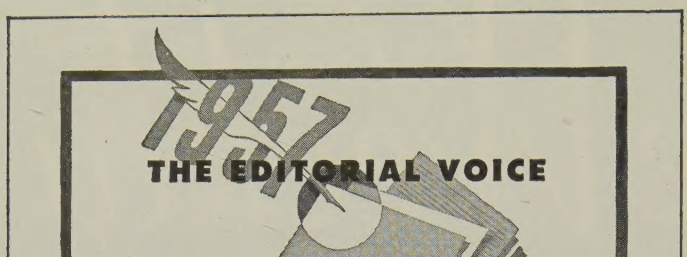

THE ART OF DOING GOOD UNOBTRUSIVELY

1. *We Are Called to Do Good*

From the Bible and from the example of Christ it is clear that Christians are here on earth to do good.

One passage tells us that Christ "went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). In addition to His healing ministry and His work of instructing in the truth, He engaged in another kind of activity which the Spirit calls simply "doing good."

"As he is, so are we in this world." We who call ourselves by His name are under obligation to imitate Him in His deeds of kindness. In current Christian teaching it is usually assumed that the works we are called to do are miracles. It is a lot easier to apply every passage that speaks of good works to something big and dramatic than to accept it as meaning some plain, humble task of mercy such as clothing the naked and feeding the hungry. We of the evangelical fold are much more easily persuaded to pray all night for God to do a miracle than to put on our work clothes and help a neighbor.

Without doubt there are activities that take precedence over works of charity. One is the work of witnessing to the grace and power of God as expressed through Jesus Christ. This is set forth in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

A second work the Christian is called upon to do is that of setting a holy example before an unholy world. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In accord with this Paul exhorted his friend Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12).

The third responsibility the Christian has toward his fellow believer and toward the world is to do, in the language of another, "all the good you can, to all the people you can, in all the ways you can, as long as ever you can."

The Scriptures present a charming picture of the ideal woman, and one feature present is the practice of good works. Lemuel's description of a virtuous woman in the thirty-first chapter of Proverbs shows us one who is not only morally pure, but hard working and industrious too, and along with her housewifely activities she manages also to do many good works for others. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." Paul required that the women believers in the Early Church "adorn themselves" with modest apparel and good works (1 Tim. 2:9, 10). Before an elderly woman could be "taken into the number" (obviously received into the first Christian home for the aged) it had to be shown not only that she had professed to be a Christian but that she was "well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

The test of good works, which Paul laid down for the women, applies as well to the men. In a passage obviously addressed to men the apostle exhorts that they "be not high-minded, nor trust in uncertain riches but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:17, 18).

Some Christians feel little or no sympathy for those outside the fold. Let it be suggested that help be granted to some unfortunate human and the question is instantly asked, "Is he a Christian?" or "Is he worthy of our assistance?"

This attitude is wrong for a number of reasons and altogether beneath those who call themselves by the sacred name of Christ. If we are to help only the worthy who then can qualify? The Christian can hide his good away with a pure conscience, safe in the knowledge that he would help the poor if he could find any worthy of it. The moth and the rust would qualify, to be sure, and they will get them at last; in the meantime the happy believer can sing hymns and distribute tracts while the poor ask for bread and there is none and little children cry themselves to sleep at night with no one to comfort them.

In the sixth chapter of his Galatian epistle Paul settled forever the scope of our Christian responsibility: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This is in harmony with the truth found in the widely known story of the Good Samaritan, where it is established that our "neighbor" is anyone who needs us whether or not he is of our kin or nationality. I do not see how we can escape the force of this double witness and to tell the truth, I do not believe any honest person can.

That we should do good in Christ's name no one can deny. How to do it without letting our right hand know what our left hand is doing is an art not many have managed to learn. We shall discuss that in the next issue.

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Coming soon: The annual Subscription Campaign, an opportunity to enlarge the ministry of The Alliance Weekly. *The date: October 27 to November 24.*

ie curse of man may be alarming,
it who can stand against the curse of God?

UNDER THE CURSE

By REV. ROBERT S. ROSEBERRY

A TOURIST in Africa who does ot stay long is inclined to think at the life of the people is tranquil d happy. He may even ask, "Why sturb these people with another ligion? Is not their simple belief fficient to make them happy?"

Anyone who really knows Africa ould not ask these questions. Back that seeming tranquillity lurks e fear of demons and death. All eir lifetime they are subject to ndage through the fear of death. ieir beliefs give them no hope ien death comes.

That is the reason they fear lest curse be pronounced against them a witch doctor or by some enemy. e village chiefs make use of the rse as a means of keeping order their villages. They believe it ll protect property and add pres-e to the ruler. A chief always is king for potent medicines to help n extend his rule over other peo-. The witch doctor gains his liv- by the fact that people fear the se. In return for money or live-ck he will put a curse upon a n's enemy. If anyone falls ill in family he cursed, even though be months later, the illness is ught to be due to the curse.

Because the place was under a se and no one would risk farm- there, we secured an excellent perty for our French Guinea le school in a section where the l is very fertile. The chapel now ids where the fetish bush grew. light of the Lord Jesus dispels e fears and the curse is turned a blessing. Two words in the inka language are significant: *a,* which means blessing, and *ka,* which means curse. The fear he curse is a strong barrier to the entrance of the gospel in many tribes.

Old Julius, the faithful servant of God at Dimbokro, lay dying in his hut in the native village. Darkness gathered around his soul and made it difficult for him to throw off the attack of evil spirits. He feared that someone had either given him poison or had put a curse upon him. At his request he was carried to the mission station and the missionary ministered to him in his last hours. He seemed to fear his own people and desired very much that the kindly missionary should minister to him. The ministry of the Word and prayer lighted up his darkness until the Lord took him home—a trophy of divine love. What a haven of rest is Jesus to many a troubled, weary heart in their last hours!

One of my first opportunities to observe the power the curse holds over people was in the hinterland of Sierra Leone soon after I arrived in Africa in 1909. It was our custom to hold night school in a building which was used by the village for court and other public affairs. One evening when some children were slowly learning the mystery of words written on sheets of paper, there suddenly was a commotion and my crowd left me to run for their huts. I heard a weird noise in the distance. Apparently two bamboo sticks were being tapped against each other, producing a hollow sound. It was the warning call to all women and children that the witch doctor or sorcerer was coming their way. For any child or woman to see the demon meant death or the loss of their nose. Village elders were angry that the missionaries sought to expose the fraud and trickery of these evil men. The power of these witch doctors and sorcerers has waned where the government has a representative in residence, but in the bush and in the deep forests the curse is still the power that holds men in bondage.

In the Ivory Coast ritual murder is not unknown. I felt led one morning to preach on restitution in a village church. In response to the invitation a number of young men filed to the altar for prayer. They were deeply convicted of sin. They had not committed ritual murder, but they were involved with the avenging of a murder. A Christian woman from that village had married a heathen in another place. She laughed at their heathen rites, and to atone for her taunts her husband was killed and his blood poured upon the heathen shrine. In return the people of the town where we were preaching had raided the town where the crime had been committed and had taken much livestock and goods. This was the custom of the country, but it was not the Lord's way of vengeance. We told them to make restitution as far as they could. Tears alone are no substitute for restitution.

While I was on tour as a deputation from the Board of Managers, I endeavored to impress the African

Mr. Roseberry served as chairman of the French West Africa field most of the years he spent in Africa. Although retired from the field, he is now a member of the Board of Managers and is in demand as a speaker in missionary conventions and summer camps. Last year he visited the French West Africa Mission on a special deputational trip representing the Board of Managers. This present message came out of that trip.

Christians with the awful curse that rests upon the human race. The curse of man may be alarming, but who can stand against the curse of God?

The curse first fell upon Satan (Gen. 3:14): "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field." Then God said to Adam and Eve, "Cursed is the ground for thy sake . . . for dust thou art, and unto dust shalt thou return."

The curse fell upon Cain because he murdered Abel his brother. "And now art thou cursed from the earth." Cain went from the presence of the Lord and began a wicked civilization that was swept off the earth by the flood. The deluge was God's curse upon the people of the earth for their wickedness. "And Noah builded an altar . . . and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake" (Gen. 8:20, 21).

The curse fell upon the descendants of Ham because he lacked respect for his father. Some have tried to justify the enslaving of the African by this Scripture, but the sons of Canaan settled in Canaan and these nations were reduced to bondage under the Israelites. The Jebusites, Amorites and Hivites were among the nations which descended from Canaan, the son of Ham.

A curse was pronounced against all the persecutors of Abraham's seed. "I will bless them that bless thee, and curse him that curseth thee." This judgment has fallen upon nations and individuals that have lifted their hand against the chosen people. Hitler came to his awful end as a persecutor of the Jews.

A curse was pronounced against those who failed to keep the Law when Israel entered the land of Canaan. "Cursed be he that confirmeth not all the words of this law to do them" (Deut. 27:26). The curse resulted in the children of Israel being scattered throughout the earth.

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jer. 17:5, 6).

The curse pronounced upon the nations when the Son of Man comes in His glory will be the judgment against all who live for themselves and let the weary and outcast suffer without sympathy or help. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," are the words that come from the King on His throne. "For I was an hungred, and ye gave me no meat . . ."

Everyone coming into the world is under the awful curse and must have a Redeemer. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

We can better understand the words "He . . . became obedient unto death, even the death of the cross," when we understand that unless Christ had gone to the cross and had become a curse for us we could never have escaped the curse. Had He died in Bethlehem or on the hills of Nazareth or in the temple of Jerusalem His death would not have availed for us. The Jewish law commanded death by stoning for blasphemy, but it was the will of God that our Saviour die on the cross. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

In Pilate's judgment hall He underwent the cruel scourging without a groan; wicked hands drove the spikes through His feet and He prayed for the Father to forgive them; the pain and the shame of the cross were all borne without a cry of anguish. It was when He became a curse for us that He cried out, "My God, my God, why hast thou forsaken me?" In that awful hour He became sin for us who knew no sin. Well might our African interpreter cry out when he saw the vision in all its horror: "It was my sin, it was my sin that was on the Master! Pray for me!" That was the price of our redemption from the curse. He blotted out the ordinance that was against us and "took it out of the way, nailing it to his cross" (Col. 2:14).

Are the heathen who have never heard lost? Yes, they are all under the curse and cannot escape the wrath of God. Christ can take away the curse, and Christ alone. Let us not palliate sin in any form nor give men and women any hope apart from the cross of Jesus. Without a clear vision of the cross sin does not become exceedingly sinful and deliverance from sin and its power cannot be fully realized. Only in the cross do we have full redemption. ◆ ◆

Quotes from the Fathers

We must follow Jesus Christ step by step, and not by opening up a high way toward Him. We only follow Him by renouncing ourselves. What does self-renunciation mean unless it means to give up all right over self with no reservations? Woe to him who takes self back after he has given it up.—FÉNELON.

Being in Christ it is possible to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—ALEXANDER MACLAREN.

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Those Amazing Methodists

2. Theirs Was a Costly Treasure

By A. W. TOZER

HIS being the 250th anniversary the birth of Charles Wesley)ecember 18, 1707), a great deal s been appearing in print recent- about him and about the early ethodists.

This is as it should be, for God s ordained that His people should eive inspiration and encourage- nt from the lives of those great d good souls who have trodden e Christian way before them. hy otherwise should so much of e Bible be devoted to biography? he memory of the righteous shall for a blessing," says one transla- n of Proverbs 10:7. Paul reminds e Thessalonians of the power of ht influence as an aid to faith, and nes exhorts us to take the prophets an example of suffering and liction, and points to Job partic- rly.

I believe we evangelicals have ery sufficient reason to meditate on the lives and testimonies of early Methodists. They consti- ed an unusual breed of Christian, superior to most of us today as to ke us wonder whether or not we ong to the same spiritual stock they.

One thing I have noted, however, that in the many eulogies that e been written about the Wesleys about the members of those first ited Societies," the emphasis has en upon their radiant worship their inspired song. Very little aid about the *price* they paid or cross their carried. To empha- their wondrous moral power the radiance of their hymnody overlook the price they paid for ll is to put asunder that which l has joined together. The Scrip- s and the chronicles of the saints e to declare that blessing does come upon persons or churches by accident. When a wave of spiritual power rolls over a church or a community we may be certain that the members of that church or community have paid a price in sacrifice and suffering before such power could come. The blessings of God cannot be separated from their conditions.

When examining the lives of the saints we are tempted to become engrossed with the fruit and to ignore the tree, conveniently forgetting that fruit comes from trees and that if we destroy the tree or let it die no panegyric on the fruit will cause the dead tree to blossom again. The vain hope that we may after all succeed in producing fruit without a tree accounts for the recent rash of books in praise of the mystics. Men who deny or at least ignore every basic doctrine of the Christian mystic's creed, and who would never dream of following his way of life, yet write nostalgic books about his joyous spiritual experiences and his beautiful religious life.

It may easily be so with our treatment of the early Methodists. We may write enthusiastically about the burning bush but be very careful not to be caught alone in the desert at the going down of the sun. The separation, the stillness, the world renunciation, the sense of being expendable that made the vision possible are too much for us. We will not pay such a harsh price for such a glorious treasure, so we content ourselves with writing such articles as this about such men as Moses or Charles Wesley. They paid the price and we will not; that is why they were the kind of men they were and we are the kind of persons we are.

The glory that crowned the early Methodists can be accounted for by their creed and their conduct. They believed something (or should we say Somebody?) and lived in accord with their belief. To say this is not to oversimplify the fact, but to tell in few words the secret of their greatness. As the Shekinah dwelt between the wings of the cherubim as long as Israel walked in the way of truth and forsook the temple forever when Israel made her final break with God (Ezek. 9-11), so the blessing of Christ has through history hovered over churches and denominations that have met God's conditions and departed when those conditions began to be ignored. This is an unalterable law of God and none of us can escape it. It has operated since the first man stood up on the earth and operates still toward all of us, this writer or this magazine or the Society we represent not excepted.

The early Methodists believed in the fall of man, not as religious poetry but as an historical occurrence that alienated man from God and made him the slave of sin and corruption. The Articles of Religion by which Methodist ministers were guided stated: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

They also believed that where the grace of Christ truly operated to save a man it would make a radical moral change in the man, resulting in purity of heart and righteousness of conduct. "In 1729," wrote the Wesley brothers to the brethren of the United Societies, "two young men in England, reading the Bible,

saw that they could not be saved without holiness: followed after it and incited others so to do. In 1737 they saw likewise that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people." The two young men were, of course, John and Charles Wesley, and the holy people they set out to "raise" came to be called Methodists.

The Methodist Church had its beginnings in very unprepossessing circumstances which nevertheless throbbed with the new life that God was releasing into the world at that time. "In the latter end of the year 1739 eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convicted of sin, and earnestly groaning for redemption. They desired that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work he appointed a day when they might all come together, which from thenceforward they did every week, on Thursday, in the evening. To these and to as many as desired to join them (for their number increased daily) he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

"This was the rise of the United Society, first in Europe and then in America. Such a society is no other than 'a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.' "

John Wesley well knew the vital place of repentance in the life of the man "earnestly groaning for salvation" and seeking to escape "the wrath to come." His sermons were full of it, and repentance became a living part of the Methodist message, as indeed it is a living part of the message of the Bible. Wesley was not afraid to use the word "sinner," and those to whom the Methodists preached constantly heard themselves so described with great boldness and fullness of detail. And when Methodism leaped across the ocean, such preachers as Strawbridge, Rankin, Coke and Asbury continued to preach the imperative of repentance.

As John preached it, so Charles sang it with a depth and intensity of language scarcely equaled anywhere outside the inspired Scriptures. One edition of the Methodist Hymnal, published long after the death of the Wesleys, lists seventy-one hymns under the heading "Penitential." Not only are the hymns of Charles Wesley there, but the great penitential hymns of Watts, Addison, Stennett and others. These hymns express sharp sorrow for sin, much self-loathing and a deep sense of unutterable lostness before the presence of a holy God.

The point I am trying to make is that the radiant joy of those first Methodists had a price attached to it, and part of the price was that they know and feel themselves sinners in the darkest, vilest meaning of the word. "False and full of sin I am," they sang, and again:

"I have long withstood His grace;
Long provoked Him to His face."

"My soul lies humbled in the dust,
And owns the dreadful sentence just."

They did not try to spare anyone's feelings, but threw false gentility to the winds and sang,

"Wretched, helpless, and distressed,
Ah! whither shall I fly?
Ever gasping after rest,
I cannot find it nigh:
Naked, sick, and poor, and blind,
Fast bound in sin and misery,
Friend of sinners, let me find
My help, my all in Thee."

Indeed their whole teaching about the consequences of sin might be summed up in two lines of a hymn of Charles Wesley:

"Save, Lord, or I perish, I die;
O save, or I sink into hell."

So sure were those amazing Methodists that effective repentance must be accompanied by a "broken heart and contrite sigh" that if they did not feel sorrow for sin they asked God for it as a special gift of grace leading to true faith and regeneration. Here is a sample:

"Jesus, let Thy pitying eye
Call back a wandering sheep;
False to Thee, like Peter, I
Would fain, like Peter, weep.
Let me be by grace restored;
On me be all long-suffering shown;
Turn, and look upon me, Lord,
And break my heart of stone."

These quotations are from a half dozen of the hymns listed as "Penitential," and it is more than a coincidence that they are immediately followed in the hymnal by the section marked "Justification by Faith." It is only after radical repentance and the clear witness of the Spirit to saving faith that the newborn soul can sing Charles Wesley's buoyant psalm of assurance:

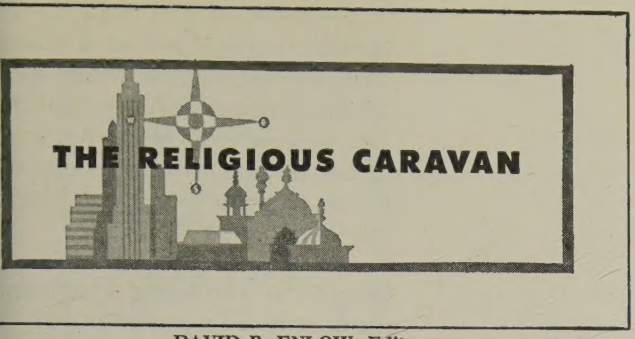
"All praise to the Lamb! accepted I am,
Through faith in the Saviour's adorable name:
In Him I confide, His blood is applied:
For me He hath suffered, for me He hath died.

"Not a doubt doth arise, to darken my skies,
Or hide for a moment my Lord from mine eyes:
In Him I am blest, I lean on His breast,
And lo! in His wounds I continue to rest."

(Next week: "The Congregation of Faithful Men.")

It was C. H. Spurgeon, I think, who one day after a morning service was confronted by a lady who said to him, "Mr. Spurgeon, that was a wonderful sermon you preached this morning." He replied, "Yes, ma'am. The devil told me that ten minutes ago."

What we need in our churches today—urgently, desperately—is not that people should come to hear a preacher and tell him what a good (or bad) sermon he preached, but that they should leave the house of God saying, "What a wonderful Lord!" When all praise is given to Him and taken from man, a church rises in spiritual temperature and becomes irresistible.—Alan Redpath, in *Victorious Praying* (Fleming H. Revell).



DAVID R. ENLOW, Editor

HOME

adian church survey finds widespread secularism: lespread secularism and a "practical atheism" exists anada, according to the report on a survey conducted 00 prominent men and women of the United Church anada. Findings of the survey, which embraced ily, community, economic, civic and political life ss Canada, were published in a 120-page booklet oronto. It was prepared by Rev. W. G. Berry, ctor of the Mission to the Nation, conducted by the ted Church.

●

s Lutherans push world broadcasting program: An nt plea for a world-wide Lutheran missionary broadcing program to "assist every mission and every young rch in Africa and Asia with an extensive radio serv- was voiced in Minneapolis, Minn., at the third mbly of the Lutheran World Federation. Dr. ltjov Birkeli, director of the LWF department of ld missions, said "we simply cannot afford to go on g old methods. The Lutheran church must conquer air!"

●

Force to reduce number of chaplains: The Air e announced it will diminish its ranks of Protestant plains by up to 117 before the end of the year, in ing with slashes in military personnel. Protestant plains will be reduced in number because their group e only one currently over strength, the Air Force Chaplains to be released will be selected by a ening board before November 1.

●

ort growth in Christian day schools: Some 37,000 ls are currently enrolled in 137 day schools affiliated the National Union of Christian Schools, it was ted at the group's thirty-seventh annual convention ake Geneva, Wisc. John A. Vander Ark, of Grand ds, Mich., director of the union, said the schools growing at the rate of about 2,000 students a year. ng the last three years ten new schools were deed annually, he said.

●

onaries spend month in coöperative preparations: ty-seven newly-appointed missionaries from four r denominations in Canada spent a month in erative preparations at Dwight, Muskoka, Ont., e departing for the mission field. The group com- d two Anglican priests, fifteen Baptist, one Presbyterian and eight United Church of Canada ministers. The course was conducted by Rev. L. S. Albright, principal of the Canadian School of Missions, in coöperation with the department of overseas missions of the Canadian Council of Churches.

ABROAD

Viet Nam Protestant leaders confer on policy: Leaders of the Protestant Church in Communist North Viet Nam met in Hanoi "to adopt a policy in line with changed conditions" in the country, the Hanoi Radio reported. It said the conference was attended by representatives of the North Vietnamese government. The Protestant Church in North Viet Nam is part of the Evangelical Church of Viet Nam, established by The Christian and Missionary Alliance in 1927.

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Finds Czech youth living in vacuum of cynicism: Young people in Czechoslovakia by and large are living in a vacuum of individualism and cynicism and not interested in the youth programs either of the Communist Party or of the churches. This report was given by a well-informed traveler who returned to Vienna from a visit to Prague and other leading centers of Czechoslovakia. He said the Communists are failing to capture the loyalty of the younger generation because of their incompetence and self-contradictions. The churches, on the other hand, find it difficult to reach young people because they are not allowed to have full-fledged youth movements.

THE PRESS

Communists again ban issue of church "Gazette": Communist authorities in East Berlin, for the second time in two weeks, banned and confiscated the Berlin edition of the *Official Gazette* of the Evangelical Church in Germany (EKID). No reason was given for the action. But church sources said they believed it resulted from the publication by the *Gazette* of plans for the support of East German pastors by West German churches.

PEOPLE

Dr. Fry elected Lutheran World Federation head: Dr. Franklin Clark Fry was unanimously elected president of the Lutheran World Federation at its third assembly in Minneapolis. He is the first American to head the agency which comprises sixty-one churches in thirty-two countries. Dr. Fry, who is president of the United Lutheran Church in America, will serve for a five-year term. He succeeds Bishop Hanns Lilje.

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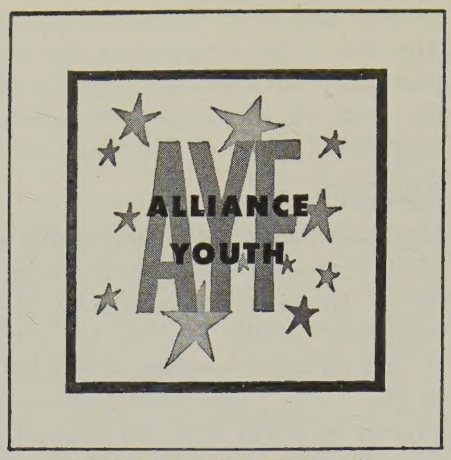
Missionary completes German mission: A Church of Christ missionary who returned to Lubbock, Tex., after spending ten years in Frankfurt, West Germany, said that during that time thirty-seven congregations of the denomination were established in that country. Evangelist Otis Gatewood said he worked with about forty other missionaries in organizing seventeen German-speaking and twenty English-speaking Churches of Christ in Germany.



WELDON B. BLACKFORD, Editor

An Open Letter to High School AYFers

By IRENE DRAPER

Student, Canadian Bible College

Do you realize that a person's opinion of you may determine where he will spend eternity? You, a Christian, are being watched. Your fellow students are looking to you as an example of Christian testimony. Is your life going to lead them to Christ or away from Him during this school year?

Christian high school AYFers should always be an example in conduct. Classmates should see Christ in your life as well as hear of Him from your lips. One AYFer was approached by a student in the halls of his high school and asked, "Do you go to the Alliance Church?" "Yes," was the answer. "Why do you ask?" "Oh, you just look as if you do," was the reply. Fellow students should be able to tell by your good Christian conduct that you are an AYFer.

Your friends will be more impressed by the way you live, in most instances, than by what you say. During high school days Cathy's closest friend was a Christian, also an AYFer. Although Cathy refused to attend the interschool Christian Fellowship meetings and would have nothing to do with Christianity, she was constantly observing the life of her friend. After they graduated from high school, Cathy was confronted with a problem she found impossible to solve. She wrote her friend for help and, as a result of the association and testimony of her Christian friend, she met the Saviour, who can solve every problem.

It is not only necessary to live as a Christian should, but your conversation should also be honoring to Christ. This does not mean that an AYFer should be constantly preaching, but it does mean that he must guard against saying anything which would bring reproach to the name of Christ.

If you do not speak for Christ, your friends may get the idea that Christianity is merely a negative religion. As far as Larry was concerned, his Christian high school chum just missed a lot of fun in life. Larry knew this girl for two years before she finally told him that her reason for not doing so many things was because of her love for Christ. Since Larry had received only a negative testimony for two years, he could not believe that this was the true reason for his friend's peculiarity. "If you love Christ as much as you say you do," Larry replied, "you would have told me about Him sooner. If I loved someone as much as you say you love Christ, I would tell the world about it!"

Young people, you have the most wonderful news in the world. Tell your friends about it now, because if you wait too long they will not believe that what you say is real. Use every opportunity to witness, for they may never again have the chance to hear that they are lost and in need of the Saviour.

Guard against having only a negative testimony. Let your friends see the positive side of Christianity.

A high school girl who dedicate herself to the Lord at a Christia camp vowed that she would speak t all the students in her school durin the next school year. As a resu of her faithful witness, fifteen of he fellow students have made decisio for Christ.

Are you accepting your respon bility? Are you being a testimony i conduct and in conversation?

Remember, you are an examp for Christ, and your friends' opini of you will be their opinion Christianity. Don't fail God th year!

National Youth Office Release

Fall Roundup Program for th month of September, mailed to a AYF leaders during August.

Doorstep Campaign, an AYF visi ation program for the month October. Twelve pages of materi sent upon request. Write for th material today.

National AYF Sunday and Yout Week, for the month of Novembe mailed to all pastors and AY leaders September 10.

If leaders have not received the materials and desire to have ther please write the National Yout Office, 260 West 44th Street, Ne York 36, New York.

"As soon as we lay ourselves entire at His feet, we have enough light give us to guide our own steps, as the fo soldier who hears nothing of th councils that determine the great batt but hears plainly enough the word command, which he must himself obe Perfect obedience is our part in th great victory."—LAW.

"If any one would tell you th shortest, surest way to happiness an perfection, he must tell you to make a rule to yourself to thank and prais God for everything that happens t you. It is certain that a seemin calamity, if you praise and thank Go for it, will turn into a blessing."—LAW

AYF Guide

Bible Reading Plan for School Days

SEPTEMBER 30–OCTOBER 4

Monday	Genesis 1
Tuesday	Psalm 1
Wednesday	John 1:1-18
Thursday	Psalm 46
Friday	Acts 1

Defeat Turned to Victory

By REV. JOHN M. GARRISON, *India*

Our preaching in religious fairs is opposed by groups of R.S.S. (Hindu political group) men. In one we were driven out almost immediately upon our arrival by young men who threatened to burn the jeep. Unknown to us, an evangelist of the Irish Presbyterian Mission who began selling Christian literature in another part of the fair was also forced to leave.

We invited a group of Irish Presbyterian workers and laymen from Deesa, Mehsana and Siddpur to go with us to the next large fair at Balaram. Before setting out we had a precious time of prayer. On the way we picked up two men who were going to the fair. One was a policeman. When we got within half a mile of the place I turned into a side road, intending to park there and go the rest of the way on foot. The policeman said we had every right to preach at the festival and insisted that I drive my car to the place where other cars would be parked. I followed his advice because I began to feel more and more that it would be sheer cowardice to stay away.

We had no sooner arrived than a group of about two hundred men, who had been forewarned of our coming, rushed to the jeep and mobbed us. The leader struck and dented the hood, while others jumped in the trailer and began tearing out tracts. Mr. John, one of our number, threw himself bodily into the box to protect it from more striking. They twisted his arm as they tried to pry him loose. They forced nearly two thousand tracts out of Markbhai's hands, tore them up and threw them to the winds. In the meanwhile, the policeman ran to call other policemen.

We could do nothing but leave as though utterly defeated, without having said a word for our Lord. That was the thing that hurt us most. The other time I had at least a chance to witness—to tell those infuriated young men why we had come. As I drove the car slowly down the road, I decided to stop under a shade tree a quarter of a mile away. In a short time the same crowd which followed us with sticks and knives to see that we really did leave overtook us.

I then had the opportunity of preaching to them. I told them if they did not feel we should proclaim Christ in their Hindu fair it was their right to ask us not to do so. However, since they had chosen to follow us out of the fair precincts into the jungle where every man was free to speak his mind, I wanted to talk to them for a few minutes. I then was able to tell them of Christ, the Saviour of all the world who would later be Judge of all the world. I invited them to come to my house so that they could really study Christianity. Some of them started shouting, "We don't want to hear any more and we will never stand before your Christ."

The policeman, returning alone and seeing the unhealthy mood of the crowd, told us that in order to save further trouble we should move on. We went, wondering all the time at the craftiness of Satan to so darken men's minds.

But what seemed like defeat is being turned into glorious victory. Five young men who were in that crowd have come to our bungalow, most of them with hungry, convicted hearts. All took booklets and two have taken Bibles which they are reading. One young man, Amruthbhai, has returned two times and seems not far from the kingdom. After all, did not the Lord promise us that His Word would not return unto Him void?

Preaching at the 17th Parallel

By REV. I. R. STEBBINS, *Viet Nam*

What victory God has given us here in Hué the past few months! There have been answered prayers and opened doors and men and women won to Christ.

We asked you to pray for the opening of Quangtri, and suddenly the door swung wide open. For twenty-five years I had endeavored to begin work in this city and province of 250,000 people just forty-five miles north of Hué. With the division of Viet Nam into Communistic North Viet Nam and the free Republic of South Viet Nam, Quangtri was right at the 17th parallel, the dividing line, and we wondered if we could dare to assault again these walls that had been barred to us for so long. We were

The Japan Mission met in conference in July. There was great liberty in prayer and a sympathetic interest in one another's problems.

SEATED: *Susan Dyck, Mrs. Anne Dievendorf, Miss Mabel Francis, Mrs. Hilda Snider.* SECOND ROW: *Mrs. A. Bollback, Mrs. A. Van Schooten, Mrs. J. Hoagland, Mrs. A. Paul McGarvey.* THIRD ROW: *Messrs. Bollback, Van Schooten, Hoagland and McGarvey. Mr. McGarvey is chairman.*

A. P. MCGARVEY

W. E. EVANS

The Viet Nam Mission at conference, during the visit of Rev. T. G. Mangham, Sr.

well equipped: we had a tent, a student evangelist, a young people's and children's worker, and a godly Christian tent keeper. Then, too, the district evangelist was free to help us in another supreme effort to enter this province.

Before leaving for our missionary conference at Dalat I went to call on the provincial governor but was unable to get an appointment. During my absence the Vietnamese district superintendent and the evangelist also called, and they too were refused audience. I asked for prayer at conference, determined to make one more effort to get into Quangtri.

The Lord led me to go to Saigon to visit a high government official to whom Mrs. Stebbins had taught English when we lived there. I had a splendid opportunity to tell him my desire to get into Quangtri. He was most friendly and assured me that Viet Nam was determined to stand for religious freedom, and that I could go back to Hué certain that things would be different.

We reached Hué on June 1 and the morning of the third we went to Quangtri again, accompanied by the district superintendent and the evangelist. Again I was disappointed; the governor was not at home. However, we called on his assistant and talked very frankly to him about our purpose in Quangtri. He was most cordial and said that we could start meetings the next night on land specified by himself. The next day authorization was granted in writing, stating that meetings could be held nightly from June 4 to 24. There would be no charge for the land.

The first night (Tuesday) we held an open-air service, but on Wednesday we were able to get the tent there and set up benches and all equipment. We were successful in obtaining electric power from the city and by nightfall the service was in full swing with a large crowd listening eagerly. There was immediate interest and a great curiosity to find out why we would come to a city that is so strongly Catholic. Of course, thousands of the people are Buddhist, and many follow no formal religion at all.

Mr. Quang, the student evangelist, is proving to be a minute man, willing to do any kind of service to make the meetings go. Another first-year student is helping too. We have been able to have gospel singing every night though we have had to improvise, sometimes all of the workers singing at the microphone and at other times using Vietnamese records. Twenty-one persons have sought the Lord thus far (June 11).

For the next few months the tent will be used in Cochinchina, and then gradually will be brought back to our district for meetings next summer. In four centers where we have used it this summer 146 persons have come to the Lord. We give to God all the honor and praise.

A New Creation in Christ

By REV. GORDON C. TIMYAN, *Ivory Coast*

In a yard on a busy street in the city of Bouaké, one of the Ivory Coast's largest towns, a young lad told his bed-ridden uncle the stories he had heard at the Mission primary school, of the Son of God who could forgive sins. Kouakou, the uncle, was already a member of a certain church but had never before heard the gospel story. When an open-air meeting was held in his yard he prayed the penitent's prayer. Then he became anxious for his wife's conversion and soon she, too, discarded her rosary and turned to the Lord in believing faith.

It was not long before pressure was brought to bear upon Kouakou by his friends from the church with which he had been affiliated. During these testings he received the truth of the Lord for his body, and his faith grew. On an invalid's pension from the railroad, he had been sent to the best hospitals available in a futile search for help. Now he asked to be anointed, and God began to work. Abandoning all his medicines, he trusted the Lord completely and for the first time in eight years was able to walk out of his yard. His first trip on foot was to church, where he gave a bright testimony. This was followed by many more as strength increased. To the amazement of the doctors of Bouaké and Abidjan, he continued to improve.

At Christmas time both Kouakou and his wife insisted on being baptized as a public testimony. Friends who witnessed the ceremony marveled that he could climb the steep steps of the baptistry. To Kouakou it was easy to trust the Lord for this detail, for he knew that in Christ he was a new creation.

To stimulate year-round missionary interest in your church make sure that every member receives THE ALLIANCE WEEKLY.

ıdia

he Marathi Synod president, Mr. Cha-ın, has invited Dr. Abdul Akbar Haqq r a series of special revival meet-gs in Akola from November 17 to 24. ll of the synod workers will be pres-ıt. Dr. Haqq is a man widely used God in evangelical circles in India ıd was associated with Billy Graham the New York Crusade. Pray that hrist will be glorified in and through is program. . . . Thank God for a ood enrollment in both the men's Bible hool at Nargaon and the women's ible school at Khamgaon and for three larathi students at Union Biblical eminary, Yeotmal. Pray for all as they udy God's Word.

rench West Africa

literacy program is being conducted many of the churches. The Misses uhn and Blanchard have spent much the past dry season starting these teracy classes and are trusting that uch fruit will be realized. Labor with em in prayer. . . . Rev. R. D. Lytle Koulé, French Guinea, is suffering om rheumatoid arthritis, a condition eatly aggravated by the damp climate ere. Pray that he may know the Lord his health and strength for this ippling ailment.

ongo

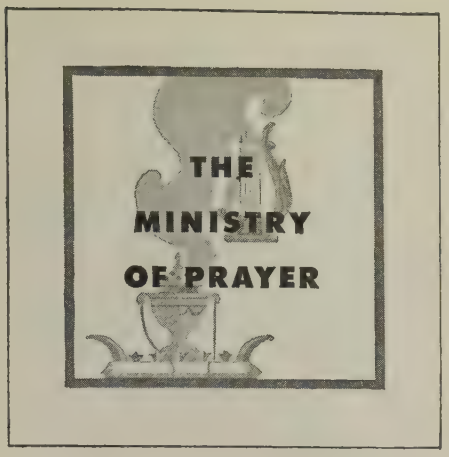
ev. Don Gathany is again experiencing is painful headaches. A recent bad ll seems to have aggravated an old ick injury and added misery to his ead. He needs prayer that God will eliver and restore him to full health.

abon

aise God for four who have accepted rist in Kanda, just recently opened to e gospel. One convert is the chief the village and has been a leader the devil society. He has now re-unced his old ways and burned all e paraphernalia used for ceremonial casions. Pray much for the new bes in Christ. . . . Pray for the mbaughs who will be coming soon m France to take over the station Bongolo, also for the Silvises who ll be placed at Fougamou when they ive from Switzerland. Pray also for ss Clara Lou Stucky and Miss lleen Johns who are beginning their dy of French in Paris this month.

t Nam

ise God that little Douglas Collins e THE ALLIANCE WEEKLY, April 24) about again after being confined to wheel chair for three months with th's Disease. Four doctors agree, r examining the latest X-rays, that re is now no reason for his con-ıed confinement. . . . The second gest unevangelized area in Viet Nam s from Quang Ngai to Nhatrang. soon as housing is available, the sion is hoping to place a missionary ple in Bong Son, a town in this a. Pray for special meetings being



held in Bong Son in September to strengthen the church of thirty Christians. A missionary couple should be stationed also in Tuy Hoa. In the meantime it is planned that an evangelistic team will do extensive work throughout this whole area. Pray that God will make possible and bless this effort.

Cambodia

Mrs. Leonard Braley, newly arrived on the field last year, is being brought home by plane, paralyzed by polio. Pray that the Lord will restore her to that measure of health most glorifying to Him.

Laos

There are reports that since the Gospel Church of North Laos was organized earlier this year, some of the churches, elders and Christians are not coöperating towards the successful functioning of the newly adopted constitution. In many places the offerings have dropped; in others the local church is no longer sending to the Central Church Committee the portion of the offerings designated for the Gospel Church. Persecution is on the increase, and because of the shortage of workers to encourage these new babes, there is evidence of lukewarmness creeping into their hearts. Pray that all will be revived by the Holy Spirit to a better understanding of their calling and election and responsibilities in Christ.

Colombia

Pray for the chapels needed in different centers and for workers for vast districts open to the gospel.

Peru

Rev. and Mrs. Fred Kowalchuk will move to Iquitos this month to open a new work. Pray that they will be guided of the Lord in the choice of a meeting hall and a place to live and that God will grant them favor with the people.

Chile

A flu epidemic is greatly affecting the entire country. Schools and many other public institutions have been closed temporarily. Thousands are sick and many have died as a result. Pray that God will stop this plague from spreading further and that sick ones, especially those of the household of faith, may be healed. . . . Pray for special evangelistic efforts that are being conducted in several different churches. Praise God for the spiritual desire evident in the hearts of many pastors and Christians in the churches. Trust God for revival and for an ingathering of souls.

Argentina

An unshakable impression gained by the Foreign Secretary during his stay in Argentina this summer is that this country is ready and open for a great harvest of men for Christ.

Indonesia

The East Indonesia Region's national church voluntarily asked that their monthly subsidy for evangelism be stopped as of August 1, 1957. They are now endeavoring to raise this amount themselves. Pray that God will honor their faith and meet their need. . . . The national church evangelists, Liling and Kiing, report that the new converts in the Berau area of East Kalimantan have been ejected from their village because of their faith in Christ. Pray that they will stand true in spite of persecution in any form.

New Guinea

For the past month weekly services have been held at Obano with over 250 attending. (This is the site of last November's uprising.) A Christian policeman and another Christian working on the airstrip conduct the services; they report real interest. . . . Praise God for Duguarak, the witch doctor at Pyramid Mountain, and his change of attitude toward the missionaries (see June 26). He has visited the missionaries again, making overtures of peace. For the first time the missionaries saw signs of sorrow and repentance in a Dani for deeds he had done. In the end Duguarak returned most of the things he had stolen, then brought two pigs and had a feast at the compound to pay for the things he could not return. The Lord has worked in his heart to bring about this hard-to-expect state of repentance. . . . On March 13 prayer was asked for five Dani boys who had prayed. Recently one of these young Dani lads accompanied Mr. Bozeman on a trip. In order to reach their destination they had to cross a rickety rattan bridge over the Baliem River which, at that point, had turbulent rapids where a fall would mean disaster. The missionary crossed first, the boy followed. Halfway across the lad almost fell. Regaining a foothold he came on slowly and cautiously. As he reached safety he said, "Tuan, I was certainly afraid crossing that bridge. I was almost killed, but I prayed and prayed to Jesus, and He put His hand on me and brought me across." Praise God for this evidence of trust in the Lord.

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Carl E. Eckdahl and sons, David and Michael, and *Miss Barbara Benjamin* left New York by plane on August 29 for Costa Rica where they will engage in language study for a year before proceeding to Ecuador.

Barbara Benjamin
Ecuador

Miss Benjamin comes from Babylon, N. Y., and is a member of Faith Gospel Church of the C. & M. A., Greenpoint, Brooklyn, N. Y. She is a graduate of Queen's College, New York City, and also has her B.S. degree in Missions from Nyack Missionary College. She taught in the Toccoa Falls Institute, Toccoa Falls, Ga., this past year.

The Eckdahls have served in pastorates in Wagner, S. Dak., and Whitetail, Mont., for the past four years. Both are graduates of St. Paul Bible Institute and Mr. Eckdahl received the B. A. degree from Bethel College in St. Paul. They are members of Simpson Memorial Church in St. Paul, Minn.

Rev. and Mrs. Homer G. Crisman

Rev. and Mrs. C. E. Carlson
Viet Nam

left Los Angeles by plane August 29, returning to Ecuador for their eighth and sixth terms respectively. Mr. Crisman, who is in his eighty-second year, first went to the field in 1896. They will be stationed in Quito.

Rev. and Mrs. C. Edwin Carlson sailed from San Francisco on August 26 for Viet Nam. They first went to the Kansu-Tibetan Border Mission in 1922, where they labored until that field was closed to missionary activity in 1948. In 1950 they were sent to Quito, Ecuador, to direct the school for missionaries' children. Because Mr. Carlson's health does not permit him to return to the high altitude they will minister in the Alliance American Community Church in Saigon.

On Furlough

Mrs. Norman J. Larsen and daughter, Marian, arrived in New York on August 15 from the Congo, having stopped off in Germany to visit Mrs. Larsen's parents. Mr. Larsen and their son Timothy came direct from the field in July. The Larsens will live at Nyack, N. Y., during furlough.

Misses Eunice Edder, Lucile French and *Eileen Sather* arrived in New York September 3 from French West Africa. Misses Edder and French have completed their second term and Miss Sather her first. Miss Edder has been teaching in the girls' school at Baro and Miss French has been working in the receiving home in Kankan. Miss Sather has been stationed at Mamou, teaching in the school for missionaries' children.

Miss Lavinia McCart arrived in New York August 31 from Cambodia, having completed her first term. She has been stationed at Pnom Penh as secretary-bookkeeper for the Cambodian Mission.

Messrs. Donald and Philip Little, twin sons of Rev. and Mrs. George Little, of Argentina, arrived in New York on August 31. They have returned to the States to complete their education.

The New Generation

To *Mr. and Mrs. C. E. Mock* (nee Joye Brinkman), Lodi, Ohio, a daughter, Pamela Joye, on July 15.

To *Mr. and Mrs. Leo Mather,* Tidioute, Pa., a daughter, Peggy Lynn Debra Denise, on August 5.

To *Rev. and Mrs. Lester Schleh,* Manassas, Va., a daughter, Grace Rebecca, on August 6.

To *Mr. and Mrs. Philip F. Wilson,* Ft. Nelson, B. C., Canada, a son, Wade Mark, on July 9.

To *Rev. and Mrs. James J. Lawrance,* Ft. William, Ont., Canada, a son, David James, on July 4.

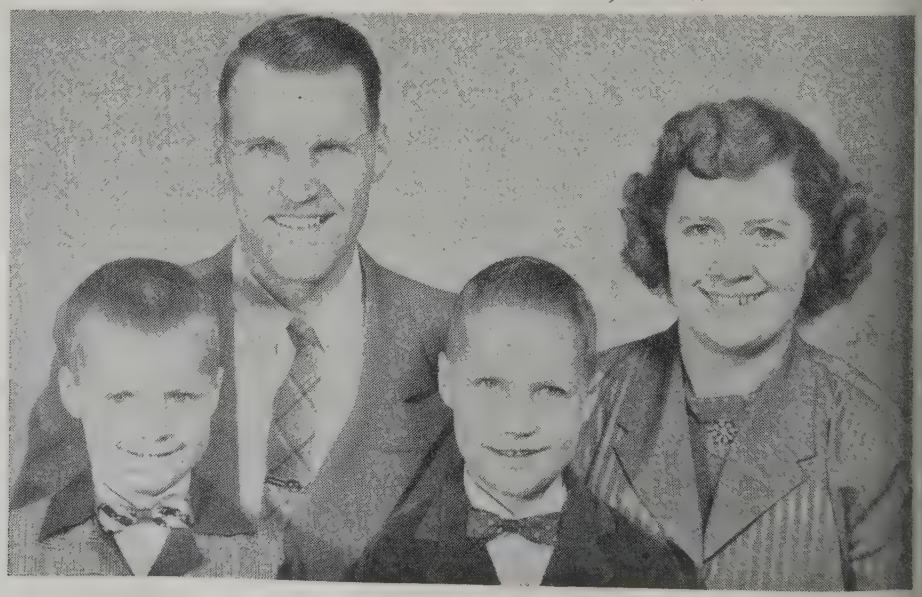
With the Lord

Mrs. Nellie L. Hoerl, mother of Mrs. A. M. Loptson, missionary to China and the Philippine Islands, and grandmother of Gordon and Melvin Loptson, missionaries to Ecuador and Lebanon respectively, went to be with the Lord on July 22 following a sudden illness. She was ninety-three years old.

Mrs. Hoerl was converted at about the time she became the bride of Joseph F. Hoerl in 1887 and was one of the founders and charter members of the Alliance church in Stockton, Calif. A woman of prayer and faith, she maintained a vital interest in the work of the Lord at home and abroad. Her daughter Faith (Mrs. A. M. Loptson) was dedicated to the Lord as a missionary before her birth. The Hoerl home was always open to any missionaries who passed through the area and contact was continued with many.

She is survived by her husband, who will soon be ninety-nine years of age; a son, Joseph M. Hoerl, and four daughters: Hazel Brandon, Faith Loptson, Ruth Hoerl and Etta Page. The funeral service was conducted on July 25 by Rev. Harvey H. Larson, pastor of the Stockton Alliance Church.

Rev. and Mrs. C. E. Eckdahl and sons, Ecuador



Sunday

EADING—Joshua 17:8-18.
EXT—*"They put the Canaanites to ibute"* (verse 13).

That is the secret; there was some ibute in the question! There was me advantage to be gained by com-romise. There was some loss or ain to be incurred by a brave, de-ermined effort. And so they gave the anaanites the right of way with the nderstanding that they should pay r it. And they fancied for a while at they had made a good bargain. ut the day came when the Canaanites ut them to tribute, crushed them be-eath their feet and placed them in an ntolerable bondage, so that the Israel-es became the slaves of them they ad conquered. . . . This is just what atan is doing today. He is getting eople to compromise for the sake of me benefit. God is trying to raise p a few uncompromising men. . . . handful of wholehearted, uncompro-ising Christians would do more to evolutionize society and evangelize the orld than ten millions of halfhearted rofessors.—A. B. SIMPSON.

ray for The Island World; Eastern, outh Pacific Districts, Mexico.

Monday

EADING—John 14:1-12.
EXT—*"Let not your heart be troubled"* verse 1).

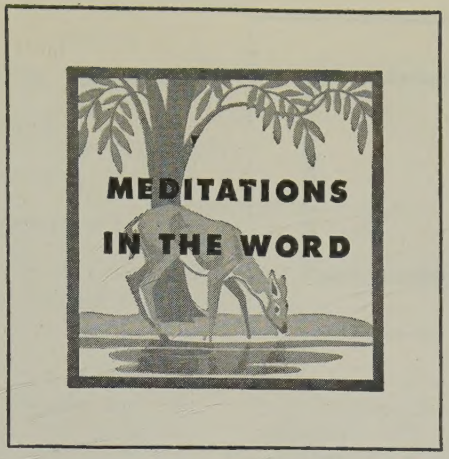
There is a false and a real optimism. false optimism has blinded eyes to-ard the realities of life. This optimism kes the short cut and denies the ex-tence of things that do exist. There no virtue in denying the existence of ern realities. A genuine optimism al-ays takes into account the stern reali-es of life. Genuine optimism recog-izes facts, but at the same time does ot allow these discouraging facts to verwhelm the soul to the point of efeat. But the foundation for such ptimism is Jesus Christ. He alone is e bright and morning star of hope gainst worry in the face of the dis-ouragements of life. He speaks to our earts in the face of every discouraging rcumstance, saying: "Let not your art be troubled. . . . Peace I leave ith you, my peace I give unto you" ohn 14:1, 27).—THE HERALD.

ay for India; Western Pennsylvania istrict, Puerto Rico, Jewish Work.

Tuesday

ADING—Psalm 23.
XT—*"Goodness and mercy shall follow e all the days of my life"* (verse 6).

"Shall follow me," not *has* followed e, though that is true. It does not quire faith to say that; it is the mple statement of a fact. But *"shall"* llow me! That calls for faith! But hile we praise Him for all that is st we are surely ashamed to have y doubt about the future. We must



Compiled by EDITH M. BEYERLE

not allow a grain of dust of doubt to get into the eye of faith. How old are you? . . . How long do you think you will live? If God has been gracious to you all the years you have lived, will you fret about the few years that remain and which may never come? Sir Francis Drake had sailed round the world and when he reached the Thames he encountered a storm that threatened his ship. "What," he said, "sail round the world safely, and then be drowned in the ditch? Never."—SCRIPTURE TRUTH.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Revelation 22:1-10.
TEXT—*"They shall see his face"* (verse 4).

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest name,
O Saviour of mankind!

And those who find Thee, find a bliss
Nor tongue nor pen can show;
The love of Jesus, what it is
None but His loved ones know.
—E. CASWALL.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Mark 10:23-31.
TEXT—*"Who then can be saved?"* (verse 26).

O Thou on whose white apparel no stain has ever fallen, I come to Thee. I stand before Thy judgment throne in preference to the judgment throne of man. I seek it because it is white; it is its spotlessness that makes me hope. I pass by all other thrones but Thine. I pass the martyrs and apostles. I pass the angel and the archangel. I pass the cherub and the seraph. I pause not in my flight till I reach the blaze of Thy purity; and on the steps of Thy altar I lay my burden down. Only *Thou* art worthy to open the book of my life. Seal it from all others, O my Father! Let it not be read in any light but Thine! Unto Thee I lift up my soul. . . . In the light of Thy morning alone let the blots of my record be seen! —GEORGE MATHESON.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—2 Samuel 16:14-23.
TEXT—*"The king . . . came weary"* (verse 14).

This is just one circumstance among a number that were piling up for poor David. Had he known the saying of our day, "It never rains but it pours," he probably would have applied it many times a day. His son had rebelled; Mephibosheth, whom he had spared and befriended, had reportedly turned traitor; Shimei had cursed him and thrown dust and stones at him, and he was tired! And no wonder! A worse combination could hardly be imagined. But the amazing thing is that he kept his head. He ran from his son instead of resisting him; he spared Mephibosheth and Shimei, and stopped to refresh himself. Anyone who has piled-up, difficult circumstances in life, and most people have, would do well to follow David's example: stop, refresh himself with a drink at the "fountain of life" and take food from the Word of God.—PAMEII.

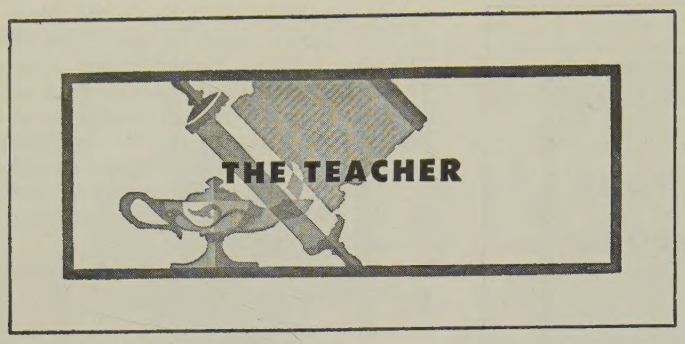
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Genesis 50:15-26.
TEXT—*"God meant it unto good"* (verse 20).

A certain man was once shipwrecked and stranded alone on a secluded island. With a few crude tools retrieved from the sunken ship he managed after many weeks of arduous toil to construct a little shelter in which to live. Daily he waved distress flags hoping to be seen by some ship, but to no avail. As if the situation were not already hopeless enough, one day he returned from a hunting trip in the woods to find that his little house, the object of his greatest effort, had been destroyed by flames. More than ever he gave up hope of being rescued. But the next day to his great surprise, even before he could wave a distress flag, a rescue ship arrived and took him on board. "We saw your smoke signal yesterday and came a day's journey off course to pick you up," was the captain's explanation. Then he realized that the smoke from his burning shelter had saved him. His calamity had turned to blessing!—MISSIONARY WORKER.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—OCTOBER 6, 1957

Paul Writes to the Corinthians

1 Corinthians 1:1-3, 10-15, 21-25

DEVOTIONAL READING—1 Corinthians 3:11-23

GOLDEN TEXT—*"For I determined not to know any thing among you, save Jesus Christ, and him crucified."* —1 CORINTHIANS 2:2.

BACKGROUND AND LESSON ORIENTATION

Some distressing news received from a deputation from Corinth was the occasion of this epistle. The Corinthian church was the key church of Macedonia. If Christianity was to be established in Europe it would have to be on a sound moral basis. Paul sought to correct some abuses in church polity and worship. Paul was a great shepherd of his churches. He attacked the evil in the church with vigor; he corrected error, instructed in righteousness, healed breaches in the walls of truth. To many Paul appears stern and adamant. He had to be. It should be understood that his motive was love. His major concern was for the immutability of truth. He had to attack factionalism and error to preserve the integrity of the foundation. No other foundation can be laid than Jesus Christ.

CONTEXTUAL CONSIDERATIONS

This first chapter is an appeal for unity. The church had broken up into parties based on a preference for the ministry of specific men. The whole situation showed a lack of spiritual discernment. Paul showed this church that it is the content of the gospel which must determine a man's attitude toward the messenger. When preferences are grounded in the personalities of men it is the man who is exalted rather than Christ. Any man who courts the favor of men in his message is not the messenger of Christ. Sin in the church was intensified by the smug attitude of those who condoned it. Ignorance of the true destiny of the church had produced worldliness. The gifts of the Spirit were practiced largely for self-gratification. Paul wrote to correct these wrong attitudes.

SIMPLIFIED OUTLINE

1. *Paul's Salutation*—1 Corinthians 1:1-3.
2. *The Church's Problem*—1 Corinthians 1:10-15.
3. *The Apostle's Solution*—1 Corinthians 1:21-25.

KEY WORD ANALYSIS

(1) "The foolishness of preaching"—*tes morias tou kerugmatos* (v. 21). This does not refer to the *act* of the foolishness of preaching. It is rather the *nature* of the thing preached which is considered foolish by the listener. The Greeks considered as foolishness the content of the gospel. A cross did not make sense to them. Incidentally, the Greek here does not allow for any other interpretation.

(2) "A sign"—*semeion* (v. 22), a divine attestation of authority. The apostles faced the same skepticism born of unbelief that faced Christ. The desired sign was always for physical or material proof. Believing has its own proof, which is spiritual illumination.

COMMENTARY ON THE PRINTED TEXT

1. *Paul's Salutation* (1 Cor. 1:1-3).

Paul related his apostleship to God's own specific choice. Although his claim was questioned by certain factions in the church he maintained this apostleship at the outset of his epistle and used their existence as a church to support it. He knew his assignment to apostolic office was of God. He addressed his epistle to a group of people who were geographically located on the Macedonian Peninsula but spiritually to be found in God.

The apostle wrote with infectious optimism. He knew God's power worked. He looked upon the believers at Corinth as set apart unto God in Christ. They were immature and carnal but they were *in Christ.*

2. *The Church's Problem* (1 Cor. 1: 10-15).

Paul requested from these divided believers a unity of expression which flowed out of singleness of heart and oneness of motive. Internal schisms were tearing the church apart. Men of strong opinions were soliciting candidates to support their point of view.

Paul defined carnality as an attempt to put self before the will of God. He exposed the contentions among them which had evidenced themselves in carnal anger. He accused the whole church of being shot through with faction. Men rather than Christ were the objects of opinion.

Paul set up his rebuttal by emphasizing the oneness and unity of the foundation. Christ cannot be divided. He then pointed to the redemptive work of Christ which was the basis of their salvation. Christ should make the difference. They had been pledged by baptism to Him, not to men. Paul was not interested in claiming any of them to bolster his statistical report. He had been given sound wisdom by the Spirit in his initial approach to these people.

3. *The Apostle's Solution* (1 Cor. 1: 21-25).

It was never the purpose of God that man should discover Him by the use of his unaided intellect. Conversion is grounded in the facts of revelation. This revelation is humiliating to the prideful mind of man. It is a revelation of a crucified Christ. It was considered a foolish message by some, a stumbling block to others.

The Jews wanted proof, but faith was proof. The Greeks wanted something logically tenable, but it had to be spiritually comprehended. But the servant of Christ cannot cater to the demands of men. The crucified Christ may not satisfy the mind of man but He is still God's Lamb. God's eternal witness to the Lordship of Christ was the resurrection, whether or not it appealed to the carnal mind.

When we have been enlightened by faith we see that the very power of God was demonstrated at the crucifixion and that the wisdom and prudence of God which conceived and executed the plan of redemption is beyond the ability of mortal reason. That which man may call an act of weakness may be an act of divine power. There was enough power released at the resurrection to save all living beings.

HELPFUL HINTS FOR LESSON PREPARATION

The first segment of the lesson (vv. 1-3) relates Paul to his ministry to the Gentiles. It is one of the clearest concepts of the nature of the church. The second segment introduces a typical church problem (vv. 10-15), which undercuts the true nature of the church. The third segment (vv. 21-25) is Paul's masterful attempt to re-educate the Corinthians as to their destiny and responsibility in Christ.

Local Conventions

★ ★ ★ ★ ★

Convening September 29–October 6

Attendance at missionary conventions is one of the best ways to see human needs as Christ sees them. Information gained in this way becomes the subject of intelligent intercessory prayer.

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..... September 29–October 6
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Kenmore, N. Y. .September 29–October 2
North Tonawanda, N. Y. .....
..... September 29–October 2
Niagara Falls, N. Y. .....October 3-6
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Thompson, Pa. .....October 3-6
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Lodi, Ohio .....October 3-6
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Royal Oak, Mich. September 30–October 6
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Further information concerning the program may be secured by writing the pastor, Rev. Paris W. Reidhead, 692 Eighth Ave., New York 36, N. Y.

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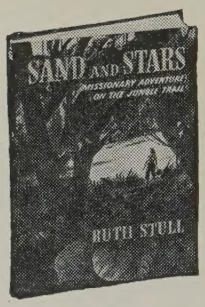

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A Maturing Church Appears

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School work begun at that time is continuing now in three primary boarding schools. The one in Dholka has completed fifty-four years of effective service. Both this school and the one at Santa Barbara, Akola, are for boys. A school for girls is at Khamgaon. Only a small percentage of the students now are orphans. Most of them are from the Christian community.

While the missionaries won a place of appreciation in the hearts of India's people through their ministry of mercy in the time of calamity, yet they unintentionally set a pattern of service which has retarded a healthy development of the Indian church. A paternalistic attitude toward a backward and needy people became the basis of missionary appeal. Converts readily adapted themselves to the comfort of this arrangement. Strong precedents were then set and any attempt to break them later appeared to be unloving and un-Christian.

But the church in India is now astir with a vision of its calling in Christ. One of the best defined manifestations of this vision is seen in the church's assuming a great share of responsibility for the schools. Already the Santa Barbara school is fully under the direction of the Marathi Synod. By 1960 they expect to be entirely self-supporting. In the girls' school at Khamgaon the Indian staff is taking an increasing share of the burden. The same is true at Dholka.

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